CHURCH RECORD.

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THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

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Historical.

CONSTITUTION AND CANONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

[CONTINUED FROM PAGE 106.]

Pursuing the plan adopted under canon IX, of giving directions to those who would become candidates, we shall here point out the successive steps required to be taken by those who having been candidates would now take orders.

There are two classes of individuals whom this canon concerns, viz. *deacons* seeking priests' orders; and *candidates* seeking deacons' orders: and first of

Deacons seeking Priests' orders.

I. We will suppose the deacon to be the minister of a parish: he must then, 1. apply to his own vestry, and obtain their certificate as follows:—

We, whose names are hereunder written, do testify from evidence satisfactory to us, that the Rev. A. B., deacon since the day of A. D. , when he was ordained deacon, hath lived piously, soberly and honestly; and hath not, so far as we know or believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church: and moreover we think him a person worthy to be admitted to the sacred order of priests. In witness whereof, we have hereunto set our hands, this day of , in the year of our Lord .

2. He must also obtain, from "at least one respectable presbyter of the Protestant Episcopal Church in the United States," a certificate in the following form:—

I do testify that the Rev. A. B., deacon, since his ordination as a deacon on the day of A. D. , hath lived piously, soberly and honestly, and hath not, so far as I know or believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church: and moreover I think him a person worthy to be admitted to the sacred order of priests. This testimonial is founded on my personal knowledge of the said A. B. for one year last past, and for the residue of the said time upon evidence that is satisfactory to me. In witness whereof I have hereunto set my hand, this day of in the year of our Lord .

These are all the papers necessary for a deacon who is in charge of a parish, supposing him to have been ordained a deacon *within three years preceding the date of the foregoing testimonials.* With these let him present himself to the Standing Committee, and he will obtain their testimonial.

II. Next suppose the deacon not to be in charge of a parish, and not connected with any parish, as a regular worshipper therein; he must then procure, "from at least twelve respectable persons of the Protestant Episcopal Church," testimonials in the form already given for the certificate of the vestry; and also a testimonial from "at least one respectable presbyter" of the Church, in the words already set forth: and with these let him go before the Standing Committee. Here again the person is supposed to be applying for priests' orders within three years from the time when he was ordained deacon.

III. Suppose the deacon to be a regular worshipper in some church, and to have a title on which he may be admitted to priests' orders: he must then procure the first certificate, set forth above, from the *minister and vestry* of that church, and also the certificate from one respectable presbyter, in the form already given.

IV. Suppose the deacon to have been a deacon for *more* than three years preceding his application for priests' orders; then his testimonials, no matter from which of the above named sources they are derived, must certify that "the Rev. A. B. *for the space of three years last past*, hath lived piously, soberly and honestly," etc. etc., instead of certifying only for the time since he was made deacon.

If the standing committee be satisfied, the deacon will be furnished with a testimonial in the following words:

> "We, whose names are here underwritten, testify that hath laid before us satisfactory testimonials, that for the space of three years last past, [or for the time since his ordination as a deacon, if it be less than three years,] he hath lived piously, soberly and honestly, and hath not written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church: and, moreover, we think him a person worthy to be admitted to the sacred order of priests. In witness whereof, we have hereunto set our hands, this day of , in the year of our Lord ."

Of a candidate seeking admission to deacons' orders.

I. To whom must he apply for orders?

In ordinary cases, the answer is plain; he must of course apply to that bishop in whose diocese he was admitted as a candidate. But suppose he belongs to a diocese having no bishop; then, if during the greater part of the three years next preceding his application, he has resided within the diocese of any bishop, he shall apply to the bishop in whose diocese he has thus lived: but if he has not, then he may apply to any bishop of the Church: but the candidate in a diocese having no bishop must bear in mind, that he requires a double set of testimonials, first from the Standing Committee of his own diocese, and secondly, from the Standing Committee of that diocese to the bishop of which he applies.

II. Suppose the candidate to belong, as is almost always the case, to some congregation:—he must then procure from the minister and vestry of that congregation, a certificate as follows:

> "We, whose names are here underwritten, do testify from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly and honestly; and hath not, so far as we know or believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, we think him a person worthy to be admitted to the sacred order of deacon. In witness whereof, we have hereunto set our hands, this day of , in the year of our Lord ."

He must also procure from at least one respectable presbyter of the Church, a testimonial in this form:

> "I do testify that A. B., for the space of three years last past, hath lived piously, soberly and honestly; and hath not, so far as I know or believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church; and, moreover, I think him a person worthy to be admitted to the sacred order of deacon. This testimonial is founded on my personal knowledge of the said A. B., for one year last past, and for the residue of the said time, upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand, this day of , in the year of our Lord ."

III. Suppose there be no minister over the congregation to which the candidate belongs, then let him procure the first testimonial from the Vestry alone.

IV. Suppose there be neither minister nor vestry to whom he can apply, that he is at a distance from any church, so that he cannot consider himself as regularly a member of any congregation, then let him procure the first certificate from "at least twelve respectable persons of the Protestant Episcopal Church."

5, Suppose that from some peculiar circumstance not affecting the pious or moral character of the candidate, the minister and vestry of the parish to which he belongs, cannot give him the first testimonial set forth above: that the candidate, for example, has not been resident in the parish and personally known to the minister and vestry for three years; in such case also, he may procure the first testimonial from twelve respectable persons of the Church.

These it is believed embrace all the cases which can arise under this canon, and we have been thus particular in pointing out the proper course to be pursued in each case, in the hope of preventing disappointments from mere informalties, by making the matter so plain as scarcely to allow of the possibility of mistake.

Before leaving the subject, it is proper to remark, that there is another class of applicants for orders, besides those provided for in this canon: it consists of those who have been ordained among other denominations of christians, and desire afterward to take orders in the church. Their case is especially provided for, and the form of their testimonials prescribed by a canon which will be considered hereafter.*

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CANON XVI.

Of candidates coming from places within the United States, in which the constitution of this Church has not been acceded to.

At the time the constitution of the Church was adopted, the United States occupied but a portion of the territory now within her boundaries: and at this day, there may be found in the more recent settlements within her limits, territories not duly organized as dioceses, and in which the constitution of the Church has not yet been acceded to. The first law made by the Church to meet the necessity growing out of this condition of affairs was in 1804.

1804. It is hereby declared, that the canons of this Church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this Church has not been acceded to, as those residing in States in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the Standing Committee of the diocese.

In 1808, when the canons were revised, this was substantially re-enacted, the only change being in the addition of the words, "or districts," after the word "states."

1808. It is hereby declared, that the Canons of this Church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in states or districts in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the Standing Committees of the diocese.

Again in 1832, it was incorporated in the revision of the canons then made, changing the word "district" into "territories;" and distinguishing more particularly the diocese in which the candidate applies for orders.

1832. It is hereby declared, that the Canons of this Church, which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in states or territories in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the Standing Committee of the diocese into which he has come.

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CANON XVII.

OF DEACONS.

By the early Christian writers, deacons are often termed the bishops, angels, or messengers, the bishops' eyes, etc.: these terms are meant to convey the idea, that the deacons were, in some sense, the servants of the bishops, for the work of the church, and subject to their control and direction.

The same principle was recognised in a part of the XIII Canon of

1808. Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the Diocese for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other Diocese; and he shall officiate in such places as the Bishop or ecclesiastical authority to which he is subject may direct.

Under this law, it was in the bishop's power, in the exercise of his sole discretion, without accountability to any tribunal, but that of public opinion, by withholding letters dimissory from a deacon, to keep him under his control and jurisdiction so long as he remained a deacon; and as he might also direct him to officiate in any place, in the diocese, which he pleased to name, his power over the deacon was almost absolute. By virtue of this law, a deacon who had actually accepted an invitation to an important situation, in another diocese, and made his preparations for going, was stopped at once by the refusal of his bishop, to permit his departure: he would not give him his letters dimissory, upon this as one avowed ground that he wanted the services of the deacon in his own diocese. This Canon sustained the bishop, and the deacon very properly submitted to authority. One very important feature in the practice of primitive times, seems however to have been lost sight of in our determination to follow antiguity in this matter: and the absence of that feature, should unquestionably cause an alteration of the law It might serve well enough for primitive bishops, to do as they listed with primitive deacons, when the contributions of the faithful were paid to the bishop, and he supported out of them, his presbyters and deacons:* but under the arrangement of modern times, when deacons have to provide for their own wants, it seems a hardship to forbid their acceptance of a competent main-in a profession where such a maintenance is seldom given. Such is our want of clergymen, that deacons are in general, immediately licensed by the bishop to preach, and become officiating ministers; performing as such every duty, save the few offices which belong to the order above them: they are hence frequently invited to take charge of parishes, when they are not old enough to be ordained priests; and though it may be well enough to give to the bishop the power of assigning to them their field of labor in his diocese, under ordinary circumstances; it deserved to be considered whether as matters now are, he should be empowered to prevent them from bettering their condition, by accepting an invitation elsewhere, during their diaconate.

We have, it will be perceived, argued this matter upon the construction given to the canon, that the bishop might, if he pleased, refuse letters dimissory to one of his deacons, simply upon the ground that he neeeed his services: perhaps that construction may be erroneous: it is, however, now a matter of less moment, inasmuch as such a right to withhold letters from a deacon, if it existed under the canon before us, has been taken away. The IV Canon of 1835, (which will be considered hereafter) certainly recognises, in the form which it gives of letters dimissory, the right of a deacon to demand such letters †

The next and only other Canon on this subject is that of 1832.

1832. Every Deacon shall be subject to the regulation of the Bishop, or if there be no Bishop, of the Clerical Members of the Standing Committee of the Diocese for which he is ordained, unless he receive letters of dismission therefrom to the Bishop or ecclesiastical authority of some other Diocese, and be thereupon received as a Clergyman of such other Diocese; and he shall officiate in such places as the Bishop or the said Clerical Members may direct. It is hereby recommended that at the time a candidate is finally examined for Deacons' orders, the Bishop shall assign to him in writing, the subjects or studies on which it is expedient that he should be particularly examined before being ordained Priest, and with that view name also some author who has treated of such subjects or studies from among the works recommended by the House of Bishops. And the said Deacon shall deliver this document to the Bishop who examines him for Priests' orders.

[TO BE CONTINUED.]

* Vide post Canon xxi.

* See Bingham, Lib. ii., Chap. 3d.

† Vide post, Canon xxxv.

Education.

[FOR THE CHURCH RECORD.]

REMARKS ON POPULAR EDUCATION.

NUMBER III.

RELIGION EXCLUDED.

I remarked in my last number, that popular education in this country had its origin in religious principle; and that in our early history, religious culture received more attention than simple mental discipline, in all our schools. But what is the condition of our schools and colleges, in this particular, at the present moment? Is not religion entirely divorced from learning? Is not our system of popular instruction essentially a system of infidelity? I believe it is. And though it may not minister much to our vanity, it ought to be exposed. And good men and patriots who have encouraged this system, under the belief of its wholesome tendencies upon the moral and social condition of the community, ought to bestir themselves, and see whether such a notion be not a mere dream; and that while they, the guardians of religion and morals, have slept over this matter, the enemy hath not sown tares.

And when I speak of "popular education," I mean to include not only the public schools, supported by the State, but also private schools, and incorporated institutions. And, (excepting the few seminaries, known to be under the control of certain religious denominations, or of individuals, who have opened institutions for this especial purpose,) of this whole system, I think it may be assumed with entire truth, *that they present nothing in their direct religious teaching and influence, that would be seriously objected to by infidels.* And I appeal to *facts*, some of which are published to the world, and others equally well known to many, for the truth of this charge.

First. What is the condition of our public primary school system, which is the subject of so much fulsome eulogy by those who seem to know very little about it? In presenting testimony on this point, I shall select as witnesses, the most important states—states where the school system is allowed to be the most perfect, and the most applauded. And I shall allow them to speak under circumstances that will perhaps give additional weight to their testimony. I shall begin with N. York, and the circumstances under which she speaks, are of recent occurrence, and of great consequence, as I believe, to the whole system of popular common school instruction in this country; destined as I humbly hope, under that superintending Providence, that from evil still educes good, to awaken the sleeping sentinels of morality and religion, from their slumbers over the most insidious attacks of infidelity upon the nation.

The Roman Catholics of New-York, in September last, presented a petition to the Common Council of that city, for a portion of the school fund to be appropriated to schools of their own organization. The objects of the petition came before the Board of Aldermen in October. One of the minor arguments urged on behalf of the petitioners, was, *that these schools were destitute of religious influence—that they were nurseries of infidelity rather than of religion.* Beside a deputation from several of the religious denominations, there were learned counsel deputed by the Public School Society, to oppose the claims of the Catholics. And how do they meet *this* objection to the Common Schools?

There is evinced throughout this whole controversy a most remarkable disposition on the part of the Protestants to remove from their schools whatever is offensive to Roman Catholic prejudice or conscience. They have purged their text books of historical allusions, which, however true, were not favorable to that Church; removed passages that might reflect upon the morals of the wicked in her communion.* They also declare in a proposition made to the Catholics on behalf of the School Society, "in compliance with the request of the Commissioners of the Board of Aldermen," that "they will exclude from the school libraries (the use of which is *permitted* to the pupils, but not *required* of them,) every work—the tendency of which is to prejudice the mind of the reader against the tenets or the practices of the Roman Catholic Church."† Such is the disposition shown on the part of the Public School authorities to remove the objections of the Roman Catholics, that, if they *can* meet the objection of their being destitute of religious influence, and therefore infidel in their tendency, we may be sure that they will.

This surely is the time when the whole amount of their actual religious influence will be proclaimed. And it is as follows. To observe the order of time, I will here mention, that this question had come up before the Common Council last Spring. A report of the Aldermen was made in April, on the "petition of the Roman Catholic and other Churches, for an apportionment of school monies to the schools attached to said Churches," in which they say, (page 10,) that "it is evident, from the character of the system of public instruction, that the *Legislature* intended that the children of the State should receive instruction of a strictly secular character, ALTOGETHER UNCONNECTED with either political or *religious* education." Further on (page 12,) they say, "Admit that the Common Council or the Legislature may rightfully appropriate the public money to the purposes of religious instruction OF ANY KIND, IN ANY SCHOOL, and the consequence will be, that the people may be taxed from some one or other of the religious denominations." Again, on (page 13 they say,) "If religious instruction is communicated (in the schools,) *it is* FOREIGN *to the intention of the School System*, and SHOULD BE INSTANTLY ABANDONED." These extracts are taken from the Report as mentioned above, and is signed by "*Charles T. Lodge, Dvaid Graham, jr., Thomas Conner, Commissioners.*" Let us now turn to the debate before the Common Council, in October, and see what the counsel for the Public School Society say on this point. *Theodore Sedgwick*, Esq., after quoting and endorsing the sentiments of the Report, from which extracts are given above, says, "the State intends to give a secular and moral, but NOT a religious education." "They (the Trustees) have *confined themselves* in the instruction given in these schools, to that, *which*, they believe, *is in conformity with the intentions of the State—a secular education*; reading, writing and the rules of arithmetic. The *religious*, the doctrinal, the sectarian they have hitherto *left to the fireside.*" "They *do not pretend to give it.*" *Hiram Ketchum*, Esq., who also appeared as council for the School Society, in opposition to the claim of the Roman Catholics, after speaking of the impossibility of having religious instruction communicated in the Common Schools of New York, rises to general principles and proclaims a broad truth thus "Mr. Chairman, the idea that we are bound in our Common Schools to *teach religion* is a *perfectly* NOVEL *idea to an American mind.* Who ever went to a Common School to be taught religion? I am in the midst of Americans who have received their education in the common schools of this country, and I ask, who ever went to a Common School to learn religion? *I venture to say the idea is perfectly novel.*"

I will only add, that the Report of the Committee of the Aldermen, on the petition, which was adopted, with one dissenting vote, declares (page 561) that "religion *constitutes no specific part of the system of instruction of the Schools.*" Here we have a fair picture of the "religious" character of the public school system of our country; for what is true of New-York is true of all other States, because *the same causes* that produce this state of things in New-York, exist in all the other States; for, as we shall have occasion to notice in another place, it is to the nature of our government and the variety and jealousy of religious sects, that they refer the "necessity," which they suppose to exist, for excluding religious instruction from our schools. Accordingly, Mr. Ketchum applies his remark to "*Americans*," when he says that it would be a "perfectly novel idea" if they did go to our Common Schools "to be taught religion."

I will quote one other State, which from her position and influence, entitle her to special attention; the State in which originated the noble idea of educating the whole people, and from whose first "provisions to enable all her children to read the bible,"* has sprung up the Common School System of the country—though not in the spirit in which she first enforced it. I quote from the Third Annual Report of the Massachusetts Board of Education. This Board is composed of as intelligent and worthy men as are to be found in the State, and at the head of it stands the name of *Edward Everett.* In speaking of religious instruction in the schools, it will be seen, that though their language is more guarded than that already quoted, it nevertheless amounts to precisely the same thing. They say, "It is the general sentiment of the people of all denominations, *that religious instruction should be left to parents, and to the religious teachers* to whose care parents or guardians may choose to confide them. The Legislature, therefore, has but acted in accordance with the sense of the community, in prescribing that no books shall be directed by School Committees to be purchased or used in any of the Schools, "which are calculated to favor the tenets of any particular sect of Christians." In speaking of the School Libraries, they say, that "They (the Board) have not supposed that books for *religious instruction* were in the contemplation of the Legislature, in authorising the formation of School Libraries." Accordingly they do not furnish them.

I have documents before me, from which I could show, that what is true of New-York, in relation to religious instruction in the Common Schools, is also true of the system throughout the country. But it is unnecessary to multiply proofs when the inference is unavoidable; *ex uno disce omnes.* If, however, it be said that in the documents of the several states on this subject, there can be found a constant reference to religious instruction, in a manner that not only acknowledges its vast importance, but which also implies that it is a part of the instruction required by law; I

* Debate before Common Council, page 28, and Report of Special Committee, page 560.

† Report of Special Committee, page 565.

* Peers on National Education, page 267.

would only say, that I admit the fact, and regret that this inference, which might be so naturally drawn, may not itself also, be realized in fact; for though the phrase "religious instruction" is often introduced into the various documents concerning the Common Schools, it is either left in such a vague, undefined position, that he who shall teach Socrates, Plato, or Confucius, will have answered its requirement, as much as he who shall teach Jesus Christ; or else, when defined, it is distinctly declared that it includes nothing on which there is a "difference of opinion" among men; which, I think, must be a "*terra incognita*," so far as the chart of the *christian* is authority. These vague allusions to "religious instruction," however have not been without their effect. They have blinded the eyes of many to the actual condition of our Common School system, and secured the approbation and services of men, without whose countenance and support, it would have fallen into disrepute. The extent to which all these professions of religious influence have gone without any corresponding practice, may be seen in the comparison of the New-York school system, as represented in those documents where it is not deemed unadvisable to speak well of this "religious influence," and the system as represented in the documents that have appeared in the late controversy from which I have quoted above.

In the 22d report of the Common School Society of New-York, for the year 1827, the committee say that they "*are aware of the importance of early* RELIGIOUS INSTRUCTION," though they recommend that none but what is "exclusively general and scriptural should be introduced into the schools under their charge."

In the report of 1837, page 7, they say: "The Trustees are deeply impressed with the importance of imbuing the youthful mind with *religious impressions*, and they have endeavored to attain this object *as far as the nature of the institution will admit.*" Such is the language with which their documents abound up to the time when they are obliged "to define their position," and take the only ground, which can be maintained under the present organization of the Common School system; and now, when the time has arrived for distinctly ascertaining and declaring what religious influence *can be allowed* in the Common Schools, they tell us, that *no* religion can be taught; that "*it is altogether foreign to their design*," and that "*it constitutes no part of the system of instruction in their schools.*" From the quotations given above, from the reports of 1827 and 1837, it will be seen, that though religious instruction seems to be recognized as a part of the system, yet it is very carefully modified, and to be taught only "so far as the nature of the institution admits;" and after examination, they declare it does not admit it at all; "it is altogether foreign to it."

An examination of our Academies and Colleges, with respect to religious instruction, in our next number. C. D. J.

KEMPER COLLEGE.

We invite the particular attention of our readers to the following letter addressed by the President of this Institution to the excellent and indefatigable bishop after whom it is named. We well remember the little meeting of Episcopalians in New-York by whom this college was commenced. It was composed of good Bishop Kemper, two clergymen and some six or eight laymen, who resolved that $20,000 should be raised with which to commence. It was raised and the work begun; but little did any one present on that evening anticipate thus early a report so favorable as that given in the annexed letter.

With such an auspicious commencement may we not indulge the hope that God will grant still further prosperity to this important young institution? Will not the members of our communion under the influence of that Being from whom proceed "all holy desires, all good counsels and all just works," find it in their hearts to bestow aid on Kemper College? It will be well and worthily bestowed. If we would supply the West with the ministry of the Church, we must do it by making clergymen of the sons of the West.

Present aid (and to no very large amount,) will enable the college to go on for some time to come. Without such aid, it must meet a check from which it will require years to recover.

We hope such aid will not be wanting. Any assistance or donations in money, books, etc. will be received by Messrs. Swords, Stanford & Co. 152 Broadway, Mr. John P. Stagg, 179 Pearl street, and by the editor of this paper.

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KEMPER COLLEGE, Jan. I, 1841.

Rt. Rev. and Dear Sir.—In compliance with your request, it becomes my duty to make to you a statement of the progress and present condition of Kemper College.

It is now about a year since I entered upon the discharge of my duties here; and of course it will be understood that to this period only, the statements which I have to make will be strictly confined.

1. Kemper College embraces two Departments, the Grammar School, and the College Classes. The course of instruction in the Grammar School includes all the branches of English Education, French, Spanish and German, together with Latin, Greek, and the Mathematics, preparatory to admission into the College. The course of study in the College extends through a period of four years, and is the same as that in the colleges of New England.

2. On arriving here, I found eighteen pupils all belonging to the Grammar School. Now, there are forty in all. Thirty-two are in the Grammar School, and eight in the College. Of these last, six are in the Freshman, and two in the Sophomore Class.

For some months after my arrival, the duties of government and instruction were divided between myself and the Rev. Mr. Hommann, then Chaplain of the Institution. Now the faculty consists of the President, the Professor of Latin and Greek, and the Tutor in Mathematics, who are assisted by a Teacher in French and three Prefects. The Rector of Christ Church, St. Louis, gives the Institution the benefit of his assistance once a week, as Professor of Rhetoric and Belle Lettre.

4. In the government, the attempt is made to combine kindness, watchfulness, and firmness; and as far as possible, to make the discipline of the Institution such as a judicious and pious father would exercise over his sons at home. Of recitations, conduct, and attendance on all appointed exercises, a daily record is kept, and stated reports are sent to parents. Thus far the system has been successful beyond expectation. Order, diligence, and punctual attendance have been secured, and very little punishment has been required.

5. When I arrived here, there was one building about 75 feet long, and three stories high, sufficient to accommodate for study, eating, and sleeping, about twenty-five pupils. There was also a house for the President, and another building partly finished, for other officers. Two wings have since been added to the main edifice, each 75 feet long and three stories high, with a piazza to all in the rear. One wing is now nearly ready for use. They are of brick. Two houses suitable for washing and storing have also been erected. The buildings now under contract, when completed, will accommodate not far from eighty scholars with the requisite officers. This addition to the buildings of the Institution was necessary to its continued existence. With the limited accommodations before possessed, it could not permanently support itself. With the enlargements now making, it is believed that it will be able to meet its current expenses, and before long do something more. It is not necessary for me to add what you well know, that for the means of defraying the expenses of these buildings, we have been, and still must be, indebted to the kindness and liberality of our Christian brethren in the East.

6. The position of the Institution is well chosen. It is healthy. It is pleasant. Near the city of St. Louis, in the centre of the great valley of the Mississippi, it is easy of access at all times, and from almost any distance; and is surrounded by a country rapidly filling up with an enterprising population. The advantages possessed by an Institution thus situated must be seen by all: and when its benefits shall begin to be felt by the people of the West, it may then confidently look to them for support. For the present, however, reliance must he placed on those who have begun this noble enterprise to sustain it, and carry it forward.

7. Our first want now is a Chaplain. That system of education is essentially defective, which looks only to this life. By neglecting the eternal, and therefore, the highest interests of its pupils, it fails to secure in the fullest extent even their present happiness and usefulness. The full development of man's moral nature is essential to his highest perfection. To produce such development, all the teachers may and must unite their influence; but experience has shown that to do it effectually, there must be some one to whom the duty is specially assigned, to whom the pupils will look as their spiritual guide, and who will have time, disposition, and ability faithfully to perform this all important task. The other branches of education have their appropriate teachers. Let it then be asked, is it right in a Christian institution, to leave the moral training of the pupils unprovided for, or at best to the occasional attention of those who are solely responsible, and to the extent of their powers, for other duties? There is also a special reason why there should be a Chaplain here. For several miles around the College there is no church, and the population is rapidly increasing. Many of the neighbors now attend our service at the College, and many more would do so, were there a Chaplain, who, in the intervals of his duty at the Institution, would go round among them, carrying to them his message of heavenly love and mercy, and inviting, encouraging, and persuading them to attend his public ministrations. He might also establish Sunday schools in different neighborhoods, and in this much needed work he would be gladly aided by many of the students, and by the officers as far as other duties would permit. In short, I can hardly think of a position where a zealous and well instructed minister of Christ could be more useful. On the young minds of the pupils he would be constantly exerting an

influence for good to themselves and to the Church. Great numbers of children now untaught, would soon be instructed in Sunday schools, and both parents and children would be induced to attend the public worship of God. Thus the College would become what it ought to be, a central point from which the bright beams of learning and religion would be constantly radiating.

8. One leading object of the founders of this institution is understood to be the education, in all its parts, of young men for the Christian ministry. The wisdom and the necessity of this design will be seen from the fact admitted by all, that to have an efficient ministry in the West, that ministry must be taken from, and educated in, the midst of its own population. Should the steps already taken secure us the services of a Theological professor, our most presssing want will then be a dwelling for his residence. The most desirable mode of supplying this is to erect a suitable house on the college lands. The Theological department thus provided for, would soon become an efficient agent in extending the truth and Church of God throughout the West; and among other beneficial results could hardly fail to have an immediate and powerful influence in directing the thoughts and purposes of the College students to the ministry of the Gospel

9. Though this letter is already extended to an unexpected length, I cannot forbear to add, that we are greatly in want of books and philosophical apparatus. To those who have already aided us in this respect our thanks are due, and are most heartily given. Are there not, however, duplicates, and other volumes of valuable works in the old and large libraries of many of our friends, which could be spared without loss to them, and would be of great use in our possession? In conclusion allow me to say that the present is an important crisis with our College. Thus far it has more than fulfilled the expectations of its friends. It has been steadily gaining in numbers and in reputation. If it can hold on this progress a little longer, it will, with God's blessing, be placed on a firm basis of permanently increasing usefulness and honor. Much indeed will depend on the ability and faithful labor of the college officers. But they cannot work without means. They must have books and apparatus and suitable buildings, or all their efforts will be in vain. With these they may hope to be successful; and to be the humble agents of the Church's bounty in laying broadly, deeply, and permanently the foundations of an institution to which our Church and Country may hereafter look for a continually increasing amount of good. Truly and respectfully yours,

S. A. CRANE.

The present contract will in a few weeks call for at least 2000 dollars more than are in the treasury. That sum would relieve the Trustees for some time.

Ecclesiastical Intelligence.

NEW-HAMPSHIRE.

On Wednesday, 3d inst., the Rev. William Horton was instituted rector of St. Thomas' Church, in Dover, N. H. Morning prayer was read by the Rev. Mr. Ten Broeck, of Concord. The letter of institution from the Rt. Rev. Bishop Griswold, and the office of institution was read by the Rev. Dr. Burroughs, of Portsmouth. The keys of the church were presented to the rector by Asa A. Tufts, Esq. senior warden. Sermon by Dr. Burroughs, was from 1 Tim. iv. 12: "*Be thou an example of the believers in charity.*" It clearly and fully developed and breathed forth the liberal and charitable sentiments of the Protestant Episcopal Church entertained toward other denominations and the whole world. Communion by the rector.

All the services were solemn and impressive, and highly interesting to a very large and attentive audience which filled the beautiful and capacious church to overflowing.—*Christian Witness.*

MASSACHUSETTS.

Bishop Griswold.—We are happy to be able to announce that the bishop's health is so far restored that he was able to attend church last Sunday; and that he has made an appointment to confirm at Grace church on Sunday next.—*Ibid.*

VERMONT.

In the last address of Bishop Hopkins to his convention, we find an incident recorded to which we advert with pleasure, because it exhibits a state of feeling between the clergy of our own branch of the Church and those of the Church of England, not merely in keeping with true Christian principle, but bringing that principle into strong and advantageous contrast with the excited passions that have been called forth on both sides in our border troubles. The bishop is speaking of an official visit to a place called Darby-Line, and thus proceeds.

"And at that village, which lies on the border of Lower Canada, I had the pleasure of beholding a new parish which had been organized by the Rev. N. W. Camp, within nine months, with an uncommon prospect of usefulness, under the name of St. John's Church, Darby-Line. They had erected a very chaste and commodious edifice accurately suited to our worship, had obtained an organ of sufficient compass and power, and had all things ready for the solemn act of consecration. The congregation and vestrymen were composed, in nearly equal proportions, of the inhabitants on both sides of the line, and two highly esteemed brethren of our beloved Mother Church of England, the Rev. Messrs. Jackson and Reid, manifested their fraternal spirit by travelling a considerable distance to take part in the services of the day. Under these peculiarly interesting circumstances, on Sunday, the 26th of July, being the 6th Sunday after Trinity, I consecrated the building to the service of Almighty God, in regular form, the Rev. Messrs. Jackson and Reid, from Canada, and the Rev. Messrs. Obear and Camp of our own diocese, assisting. I preached twice to a very crowded and attentive audience, and confirmed two persons. In the evening I preached a third time in the Congregational meeting-house at the village of Darby, the Rev. Mr. Camp assisting; and thus closed one of the most gratifying seasons which it has been allowed me to enjoy, since my entrance upon my official duties."

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

First Sunday in Lent, February 28, St. Paul's Chapel.
Third Sunday in Lent, March 14, St. John's Chapel.
Fifth Sunday in Lent, March 28, St. Bartholomew's Church.
Sunday next before Easter, April 4, St. Mark's Church.
Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*—*Churchman.*

Bishop Onderdonk requests that those deacons of this diocese who expect to apply for priests' orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.—*Ibid.*

The February number of the Journal of Christian Education is before us, and should have been noticed in our last paper, had it been received in time. We look on this periodical publication of the Church with great interest, because it is not only devoted to the most important of all subjects, (for we consider Christianity as part of education,) but because we think it is conducted with ability and judgment. We agree with the editors in opinion that there is occasion in the church "for a work exclusively devoted to a consideration of the theory and practice of education, and which should acquire general circulation as the organ of the Church upon the subject." Our brethren of the Journal have spoken kindly of us and our paper. We thank them. Their act has been a spontaneous one, and none the less sincere we think, on that account. We have asked for no man's recommendation; our paper must speak for itself. If useful, it will be sustained, if not, we do not wish it to be. Credit is given us in the Journal for extensive and philosophical views on the subject of education. We lay no claim to them: we have however, what we have thought for some years were common sense views, and we are endeavoring to carry them out practically, for the cause of Christ, the Church, and sound learning in our country. If we succeed, we shall thank God that he has made us thus useful; and if we do not, we shall feel that in such a cause, the motive makes even failure honorable.

We have received a copy of the Catalogue of Officers, Students, &c. in our General Theological Seminary. There are five professorships, filled respectively by the following gentlemen: the Bishop of New-York, Doctors Turner, Wilson and Moore, and the Rev. Mr. Ogilby. The present number of pupils in the three classes is 70. The expenses of the student need not exceed $125, there being no charge for room rent or tuition. Of the course of study it is not necessary to speak particularly. Suffice it to say, that it is very full, and judiciously selected, and embraces a period of three years. The whole number of Alumni from the commencement of the Institution is 207, of whom 13 are dead. The catalogue furnishes us with the following comparative view of students

In 1829—26	1833—49	1837—86	1841—71
1830—25	1834—65	1838—74	
1831—23	1835—80	1839—66	
1832—42	1836—90	1840—74	

NEW-JERSEY.

It will be highly gratifying to the Church to learn that the Rt. Rev. Dr. Doane, of New-Jersey, has been invited to preach the Consecration Sermon at the opening of the Rev. Dr. Hook's Church, in Leeds, England, and that Bishop Doane will embark for Europe in June next, to enable him to comply with the aforesaid request. The Archbishop of York, the Bishop of Ripon, and other dignitaries of the Church, together with about three hundred of the clergy, are expected to be present at the consecration. The Bishop of London, we hear, was invited to preach the sermon, but as his numerous engagements and duties preclude the possibility of his doing so, the above choice has been made, which is no less honorable to the Anglo-Catholic Church, than gratifying to the friends of Bishop Doane.—*Churchman.*

PENNSYLVANIA.

ORDINATION.—On Sunday, February 7th, in the Church of the Evangelists, Philadelphia, Mr. William P. Saunders was admitted to the holy order of Deacons, and the Rev. Samuel W. Hallowell to the holy order of Priests, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. R. D. Hall, assisted by the Rev. N. S. Harris, the Rector of the Church, who read the lessons. The Bishop preached. Mr. Saunders was presented by Mr. Harris, and Mr. Hollowell by Mr. Hall. These two presbyters, with the Rev. Mr. Lamon, of Indiana, united with the Bishop in the imposition of hands on the latter.—*Epis. Recorder.*

VIRGINIA.

A post-office having been just established at the Thological Seminary of Virginia, for the convenience of the Seminary, the High School and the Fairfax Institute, and the neighborhood generally, it is requested that all letters, newspapers, &c. &c. for these institutions be hereafter directed to this post-office, which has been designated "Theological Seminary, Va."

N. B. Editors of the Episcopal newspapers are requested to give the above notice an insertion.—*Southern Churchman.*

FOREIGN.

CHURCH OF SCOTLAND.

We have been favored with the following extract of a letter from a clergyman of the Scottish Episcopal Church to his friend in Canada, which gives a pleasing view of the prospects of this long depressed, and venerable branch of Christ's Catholic Church:

"Intimately connected as the outward decency and respectability of the Church are with her usefulness, you will rejoice to hear of the steps that have been taken since you left, for the more decent maintenance of her Clergy. I allude to our new Church Society, which is succeeding beyond our most sanguine expectations. Last year the incomes of the Clergy were all raised to 80*l.*; a very great matter, when you think of what some of them had before. This year the same *minimum* has been kept up, and considerable sums have been distributed for enabling aged Clergymen to procure assistants, for building chapels, &c. From the relief this Society has given to the Episcopal fund, the trustees have been enabled to double the allowance to the Bishops, or nearly so—altogether the Church Society this year distributed 1500*l.*, and funded 1300*l.* If it shall meet with the same support in future years, it will prove a means of great usefulness. Already it has cheered the hearts of many, who hardly knew, although they were satisfied with the merest necessaries of life, how, as we say, to make the two ends of the year meet. You will have heard of the bill passed last year for removing the remaining restrictions of the penal laws, or nearly so. We are now allowed to officiate occasionally in England, and thus clerical communion is established between the two Churches. Some speak of this as a piece of late and niggard justice, but I know, that the heads of the English Church could not venture to go the lengths in our favor that they wished. As a first instalment we shall be pleased with it. Indeed I am disposed to look at it in a more favorable view than some do. It is of great importance to have got our Episcopacy and the jurisdiction of our bishops recognised by Parliament. No one can now sneer at the name of Scotch Bishops. Then as to full communion—this affects the English Church, not us. THEY cut themselves off from us by their political arrangements—not WE from them. I am happy, however, to say that great interest is now taken in England, in the state of our Church. We have many more warm-hearted friends there, than we had some few years ago. Perhaps their difficulties and troubles are making them look more steadily to the nature of the Church as a religious society, independent of any political considerations. In consequence, its Catholic and primitive order and faith, the only true bonds of Union, are becoming better understood. You cannot think what exertions are making by the Clergy and laity of the Church in England. They seem to be rousing themselves in earnest, and as a natural consequence, the Church is gaining on the hearts of the people. To return to ourselves, there have not lately been a great many changes among us. Bishop Gleig died in the spring, and as you know, the Rev. David Moir succeeded him in the diocese of Brechin. The Primate is, I regret to say, in a very poor state of health, but he is to be able to deliver his usual course of lectures to the young men preparing for the ministry. Some new chapels have been lately built—a very beautiful one is just about completed at Portsoy, where Mr. Cooper has the charge; a new one is building at Fraserburgh in connexion with a monument to good Bishop Jolly, now executing by Mr. Alexander Ritchie, our distinguished Scottish Sculptor, and pupil of the famous Thorwaldsen at Rome; and at Alloa and Inverness, they have also erected new churches."

From another letter received recently from Scotland by our correspondent, we are also happy to learn that the proposed Scottish Episcopal University is in progress under high auspices, and that the eminent Scottish architect, Mr. John Henderson of Edinburgh, has been engaged to prepare the necessary plans for the building, which it is stated will be on a scale calculated to increase the attractions of the far-famed metropolis of Scotland, and to reflect additional lustre on the reputation of the architect.—*The Church.*

INDIA.

Extracts from a letter dated 28th July, 1840, from the bishop of Madras. "My recent visitation of Ceylon, and the intercourse which I constantly keep up with that very interesting portion of my charge, through the medium of the Archdeacon and of two or three other clergymen, upon whose judgment I can fully rely, have satisfied me that there is an excellent opening there for the founding of a mission under the auspices of the Society, which need not in any respect interfere with the mission already established by the Church Missionary Society. The labors of the latter are strictly limited to their native flocks, while many places in the island offer a mingled congregation of British, half-castes' Cingalese and Malabars, who are still in utter spiritual destitution, and to whom the ministration of the Church would be most welcome. The stations which, in my opinion, might be most advantageously occupied by the Society, are the following:—Colombo, Neura, Ellia, Jaffna, and perhaps Calpentyn." The Bishop announces that he has already nominated Mr. Moryaat, a graduate of Cambridge, of whose character and qualifications he had received the most satisfactory testimonials, to a spiritual charge in Colombo, under the direction of the Rev. B. Bailey, the senior chaplain there.

"I now turn to the archdeaconry of Madras, and here, although we have still many wants, I am able to speak of the Society's missions with thankfulness and comfort. For Ceylon I am solicitous for the Society's charity; for Madras I have to acknowledge a large debt of gratitude. Never was aid more welcome, and seldom, I believe, more needed, than that which it has so very liberally afforded us. Our Diocesan Committee is at work again with renewed vigor; and in the Rev. F. Spring, who has been twenty-four years in the country, and having made good use of his time, knows it *well*, I find a most useful and willing secretary.

"The Society will be glad to hear my opinion of its missionaries in my diocese. I have now had sufficient time to form some estimate of the character and conduct of those reverend gentlemen, and I am bound to say, that I have great reason to be thankful for my fellow laborers. I have confidence in them, and they in me. This is a great point, and one which I have aimed at ever since my arrival in India. Unless the Bishop and his clergy *work together*, very little worth doing will be done in an Indian diocese, where unity of system in propagating the Gospel is second only to unity of purpose, and where unless we pursue the same objcet in the same way, we shall lose much of our labor. In this country we are literally the voice crying in the wilderness, to prepare the way of the Lord: and although, as I have already said, India will not be made Christian except by a native Christian priesthood, it must look for many years to our religious societies to teach its future teachers. England, in short, is, and must be for some time, the normal school of Christianity to India. Every missionary, therefore, who comes out to us in the spirit of the first and greatest missionary, St. Paul,—rich in the faith and love, because rich in the knowledge of our Lord Jesus Christ, holding fast the form of sound words, and rightly dividing the word of truth; apt to teach, and patient; reproving, rebuking, and exhorting, with all long-suffering and charity, faithful to the church, because faithful to the great Head of the Church, and free at once from formalism and fanaticism,—is a bearer of light to the millions here who sit in darkness.

"It is quite unnecessary for me to entreat the Society to continue to be most careful *who* they send us, and when they cannot procure such men as I have described, to be assured that no others are good and profitable for India; while those who are missionaries indeed, will be welcome by the Indian Bishops, as brothers welcome brothers in a foreign and heathen land. In the mean time, those we have and myself *do* work together: the Society's missionaries give me credit for good intentions, and have shown the utmost readiness to meet my views, and to second them. *But we want more.* Tanjore alone, with its extensive and populous district, offers ample work for two additional clergymen, where the last relic of that holy family of which Swartz was the patriarch, the truly venerable Mr. Kohlhoff, cannot in all human probability, be detained much longer from his home in a better country. At Ramnad, and at Pulicat, missionaries might be placed with great advantage to many; and I have none to send to either place. There are stations also, on the western coast of the Peninsula, which I would gladly see occupied. Neither are we so strong as we ought to be at Madras. Do not however, think me unreasonable; or, at least, set it down to my zeal for the good cause.

"In conclusion, let me assure you, that my heart's desire is to propogate the gospel in my

diocese, and, therefore, that we have one and the same object before us. May I be enabled, according to that ability which God has given me, to pursue that object as unremittingly, faithfully, and consistently as it has ever been pursued by the Society for the Propagation of the Gospel in Foreign Parts, and may our united efforts be blessed by Him whose servants we are!

"My health though still delicate, I am thankful to say, is much improved; and, as long as time and strength are allowed me, I shall be most anxious to prove myself in this glorious work the Society's faithful and affectionate servant and fellow-laborer.

"G. T. MADRAS."

Practical Christianity.

EXCERPTA.

No one who understands what the church is, and has ever read Jones of Nayland, accuses him of not being a sound Churchman. We have lately been so much pleased with a rëperusal of one of his admirable productions, designed for the great mass of common hearers, that we present the greater portion of it to our readers as an appropriate "tract for the times." It has been remarked by a good critic, that he knew no English writer who possessed in an equal degree with Jones, the faculty of writing intelligibly to the plain and unlearned on deep and abstract truths. Of this his work on the Trinity is a striking example. "Your style," (says a friend writing to him,) "has the property of the Italian atmosphere, of which travellers remark that it embellishes all objects by showing them with *clearness*, which is the great point; for the use of style, as of glass, is only to see other things through; and therefore the clearest must be the best."

HEAR THE CHURCH.*

There are two sorts of Christians, who do not hear the Church; and of these, one sort is IN the Church. There are also two great errors, into which Christian people are betrayed: the first supposes, that the Church will save men *without godliness;* the second, that godliness will save men *without the Church.* The first was the error of the Jews, and is now the error of too many who call themselves Churchmen: the other is the error of those that leave the Church to follow some private way of worship. Very plain rules may be laid down by which both these parties may judge of themselves, if they will but be honest and sincere: and as the case of the Churchman is of nearer concern, I shall address myself to him.

His profession is right; but it will do him no good, unless he is wise enough to keep up to the design and spirit of it. All the living creatures, which God hath made, are endued with *form* and *life.* There is no life that we know of without form. And the Church, which God hath made, is of a like constitution. It hath its forms, its sacraments, its ordinances; and with these, it has a life, sense, and spirit of them; without which, the Church is nothing but a form; that is, a body without a soul. Every Christian is taught, that with the sign, there is the thing signified. The sign is the pledge for information and assurance: the thing signified, is the inward and spiritual part: and neither of these can be, what God intended it should be without the other. With every doctrine of the Church, there is a moral, or practice, which should attend it: and the latter should always follow: according to that admonition, *be ye doers of the word and not hearers only.* But here the Churchman falls into a mistake: if he complies with the form, he is too apt to think himself safe; and his mistake is the same as that of the Jew was formerly. If the Jew was circumcised on the eighth day, he was called a son of Abraham: and such he was; but not by the sign without the sense of it. For there was a circumcision made with hands: and there was another circumcision made without hands, which was inward upon the heart, by the power of God's Holy Spirit, disposing and enabling a man to put away all carnal and unclean affections. This latter was the inward and spiritual grace, without which a person was uncircumcised *in heart.* By the outward circumcision he became a Jew; but unless the inward and spiritual were added, he was not a *true* Jew; not an *Israelite indeed.*

The case is the same, and the danger is the same, at this time, with the Christian, in regard to Baptism. The outward sign is water; and the promise of God to the office and authority of the Christian Ministry, makes that water effectual to the purpose intended. But what is the sense of the sign? What is it that water doeth? It washes and cleanses: and what that doeth to the outward man, the Spirit of God doeth to the inward. But the effect may remain with us; or, it may be lost. He that is washed may remain white and pure, as the sheep doth; or, he may turn again to the mire, as the swine doth. From the lives of too many Christians, it appears, that they have returned to the vileness of nature, and are now in the midst of it, defiling themselves with that sinfulness, which it is the work of Baptism to wash away.

The *true* Churchman is therefore mindful of his Baptism; knowing that its real value is not in the washing with water, but in the *new creature.* (Gal vi., 15.) He therefore continues in newness of life; according to that petition of the office in his behalf, wherein the church prays, that he may *lead the rest of his life according to that beginning;* that he may be *dead unto sin and alive unto righteousness.* The end of baptism is *everlasting life:* for it makes us *members of Christ*, and consequently *heirs with Christ* of his Father's kingdom; but all this must be through a present life of righteousness. In this we have the true sense of Baptism: it is not only a *birth* but a *life*, never to be departed from. For Christ being dead unto sin, *dieth no more*, but liveth for ever unto God; and the Christian is to be conformed to the same pattern; sin should no more have dominion over him: then is Baptism what it should be, and what the Church intends, and prays for from the beginning.

The service of the Church requires every person to repeat the Articles of the Apostles Creed, and so far we may be said to *witness a good confession.* But does he that repeats the Creed endeavor to practise it? I say, practise it: for the Christian faith is practised in the Christian life: if not, it will be a witness against us: every word we repeat will condemn us. A man may say, he *believes in God:* but does he live as if he believed in him? Does he serve him, and show the world that his faith is real by the life it produces? He believes that Jesus Christ was conceived by the Holy Ghost, and born of the Virgin Mary: but, is he *born of God:* and doth it appear to himself or to any body else, that he is a *spiritual* man, begotten again by the Gospel to newness of life? He believes that Jesus Christ was crucified; but is *he* crucified? Is the *old man* of sin, that was born in him put to *death?* Is he hated by bad people, for the good that is about him? Does he, for the sake of Christ, suffer anything with Christ: or is he conformed to the world, that he may suffer nothing? He believes in the Holy Ghost: does he also believe, that the Holy Ghost now worketh in the Church for the remission of sin; that he is the Lord and giver of life: that there is no life to the soul of man without him; and that it is impossible to think a good thought, or do a good action, without the help of the good Spirit of God moving and assisting us; and that the Spirit is therefore most eminently called *the gift of God*, without which all other gifts and endowments are vain? He believes that the Church is *holy:* but has it made *him* holy; or, does he desire that it should *ever* make him holy? An unholy person may be in the Church; as he was at the feast, who was without a wedding garment; or, as the bad fishes were inclosed in the same net with the good ones; but he cannot continue; for when God shall come, to cast out all things that offend, he will not abide that inquisition.

The Commandments may be considered in the same way. For the honor of God, and the benefit of those who belong to the Church, they are commonly written about the Altar, and held up before our eyes. This is a very good custom, and agrees well with our profession: but then, the Churchman is to remember, that the Commandments which are written upon our walls, are to be written upon our hearts: for this is the promise of God to the Gentiles, when they should be called into the Church of Christ: *I will put my law in their inward part, and write it in their hearts:* (Jer. xxxi., 33. Heb. viii., 10.) and when this promise was fulfilled in the Gentiles, the Apostle boasts of them to the Jews, for the *work of the law written in their hearts;* so written, that no man had now any occasion to *teach another;* because the law transcribed into his own heart was thenceforward a source of teaching *to himself*: sufficient for admonition or justification to the conscience, or, as the Apostle words it, *their thoughts accusing or else excusing one another.* So should the law now be written in the hearts of us Gentile-Christians, as a constant, and I may say, a *portable* rule of our obedience.

If the matter of the Commandments be well considered, particularly of the first and second, the sense extends much farther than we may suppose at first sight. For the heart of man, as well as his eyes, may have its idols. We are to have none but the true God in our *thoughts:* and instead of placing idols, before the *imagination*, we are to *set the Lord always before us;* to be mindful, that he sees all our actions, and knows all our thoughts, and that his *eyes are in every place:* that he is the author of our happiness; and, as such, the supreme object of our love and affection. If we trust to anything for our happiness more than to God, that object, whatever it may be, whether it be wealth, or pleasure, or fame, takes the place of God; and we become, in sense and effect, *Idolators.* If we love the things of the world and trust in them, the world is our God. When the Apostle says, *whose God is their belly*, (Phil. iii., 19.,) he means that all are idolaters, and the worst of idolaters, even *self-worshippers*, who make the gratification of their appetites the object of their actions, instead of making the Commandments of God the rule of their obedience. They act as their lusts command; not as God

*Matthew xviii., 17.

commands ; and so, their belly is their God. This may seem a coarse expression, but it is very true : the happiness of such a person being like that of a beast, which knows of nothing above this present life. If the heart be set upon diversions, spectacles, appearance, precedence, or any other thing which is merely of this world ; it signifieth not what the object is, if it takes the affections away from God, to whom they are due ; and in comparison of whom, all things are to be given up, if he requires it ; even father, mother, wife, children ; yea, and life itself also. This is our Saviour's doctrine to his Disciples : God will have no competitor.

Let every Churchman then ask himself, with this attention to the sense of the Commandments, " Do I show that I have God for *my* God, by loving his worship ? Do I frequent it when I have an opportunity ? Or, do I put it from me as a thing that is needless, and prefer some other employment ?" If that should be the case, then you have some higher object of your affections ; some other God whom you secretly prefer to the true. You may say, this is rigid doctrine ; but this is the doctrine to which you and I are bound, if we are Churchmen indeed, and not in name and appearance only. I cannot here go through the Commandments ; but I give you a key, with the help of which you may go through them for yourselves.

You are commanded, farther, to *love your neighbor as yourself :* by which it is meant, that you should act toward him by the same rule and measure as you would act toward yourself. He that means to hurt himself is justly accounted a mad man ; for no man in his right senses ever yet *hated his own flesh* ; therefore, certainly you are not to hurt your neighbor by any injurious *act :* no, nor by any injurious *word.* But now let every person ask himself, " Did I never raise any evil report against a neighbor, whom I do not like ? Or if I do not make evil myself, do I never take a pleasure in *hearing* it ; and afterward in reporting what I hear? This ought not to be : what envy delights to publish, charity should delight to conceal ; for by so doing our own faults will be covered ; of which we have much need. All the Commandments might be treated in this way ; but instead of proceeding farther, let me observe to you again concerning them all, that it will signify little to you, how much the Church excels the Conventicle, in having the commandments of God fairly written in letters of gold, to remind people of their duty ; unless they are also written in the heart, and made a rule of action ; or, as the Apostle speaks, in language taken from the original history of the Commandments, unless they are transcribed from the tables of stone to the fleshy tables of the heart. (2 Cor. iii. 3.) For the heart of man is by nature as hard as those tables on which the Commandments were first engraved ; but God hath promised by the prophet, to change that heart of stone into an heart of flesh, a substance soft and yielding, on which an impression may be made : and when it is made, let us pray, and let us endeavor, that it may never be effaced any more.

I would speak with you a little in the same way about the other Sacrament of the Church, the Supper of the Lord. It is a blessed thing that the Church of England, after the example of the primitive times, offers it so frequently to the people. You are therefore to thank God that you have such frequent opportunities of partaking of the Holy Communion ; and you do well in appearing there ; but then you are seriously to ask yourselves, what brings you there ? Is it custom, or the example of your neighbors ; or the fear of being singular ? Or is it, as it ought to be, a belief in Christ as the *life of the world :* and a desire to partake of that life ? Do you go, as the Hebrews went, out in the wilderness to gather manna *for their life :* knowing that your spiritual life cannot be supported in this wilderness without *bread from heaven?* Do you go for the *stregthening and refreshing of your souls,* as the Catechism properly expresses it, that like laboring men you may be better enabled to *work out your own salvation ;* and, together with your spiritual strength, receive a pledge of blessed resurrection and a glorious immortality !

I have hitherto said nothing of the duty of *prayer :* but here the Church most eminently leads the way, in appointing a form of morning and evening service for every day of the year ; and particular forms for every season of the year. But does it give us only the form ? Does it not also teach us the sense and spirit of prayer ? that prayer is an evidence of the Christian life, as breathing is the evidence of our natural life ; that we are under dangers and necessities, out of which nothing but the right hand of God, stretched out to those that cry unto him, can possibly save and deliver us : it therefore supposes that Churchmen pray every day — twice a day — as they certainly ought, either at the church, or in their families, or both What must (or rather what *does*) become of families who do not pray together ? What must become of single persons who do not pray for themselves by themselves ? By disuse they become more and more averse to their duty, and farther from God in their lives and conversations ; and he, of course, is farther from them. Such persons, threefore, as do not accustom themselves to pray ; what are they ? Are they true members of the Church of England ? If they do not pray, they are not Christians ; and cannot be said to be members of any Church : they cast themselves out of all Churches. Their life is a passage through storms and tempests over a dangerous sea ; what will become of them in life ? What will become of them in death ? What will become of them after death ? For the soul will continue in such a state after death, as it lives and dies in. If it dies without prayer, it will continue without God.

Enough has been said, I hope, to convince you, what it is, in propriety of speech, to *hear* the Church ; that it is not to hear with your *ears* only, but to understand with your *heart;* to keep up to the sense of her doctrines, and the life and spirit of her forms. When our blessed Saviour described in few words the character of *Nathaniel*, he said, *behold an Israelite in deed :* for all were not Israel in spirit, that were of Israel by their birth and education. So may we now say of him that keeps up to the *life*, while he follows the forms of the Church ; *behold a Churchman in deed :* and it is devoutly to be wished, that the portrait I have drawn were more frequently verified. But as there were not many *Nathaniels* when Christ visited the Church of Israel ; so it is to be feared, that of the Nathaniels of the present day there is no great number : and there will be fewer every day, if the delusions and deceptions with which mankind are so easily drawn away, should increase upon us as they have of late years. I have shown you plainly how the character is to be attained : and instead of blaming me, as if I had brought up a new doctrine to disturb your consciences, you are to examine yourselves impartially by this plain rule of *hearing the Church.* You may have persuaded yourselves that if you believe the *facts* of Christianity, you have the religion of the Church ; and that nothing more is necessary. But the facts of the Christian history are all *without* you; what is that happens *within* you? Do you believe the inward distempered state of your nature : and that the Gospel is a remedy sent from Heaven to those who are *poor and blind, and naked?* (Rev. iii, 17.) To believe the Gospel truly, is not to believe that there is such a thing as the Gospel, (for the devils know that;) but that it is the power of God for the salvation of man ; that there is no life without the spirit of it ; no teaching without the light of it ; that the wisdom of Nature can never show us the will of God; and the works of Nature never render us acceptable to Him; that if laws are *written in the heart,* they are God's laws, transferred to the heart, according to his promise, by the power of his Grace. If this be your religion, we may then truly say that you are a Churchman; and every good man will allow it. But if you take the outside of Christianity, Christianity will never be more than the outside of you ; your religion will be a form, and you yourself will be a lifeless Christian. On this subject, no rule is so worthy to be remembered as that short and plain rule of the Apostle : *he is a Jew, which is one inwardly.* (Rom. ii, 29.) For all the gifts of God's religion are inward, nothing but signs are outward; and if the Churchman is an outward Christian, he is nothing but the sign of a Christian, with no more true life in him, than the sign of a man's head which is painted on a board; and how bright and glaring soever the colors may be, it is but a board at last.

Literary.

THE REVIEWER REVIEWED, *or, Doctor Brownlee versus the Bible ; versus the Catholic Church; versus the Fathers, ancient and modern; versus his own creed ; versus himself.* By PHILALETHES.

The history of this pamphlet is briefly as follows : The Rev. Mr. Sherwood, of Hyde Park, some time since preached a funeral sermon over one of his parishioners, in which he set forth what he believed to be the true doctrine of the Scriptures, and of the Church in relation to the state of departed souls. The minister of the Reformed Dutch Church at Hyde Park, heard the discourse, and soon after preached a sermon in opposition to it. Discussion having thus commenced, Mr. Sherwood published his sermon with an appendix, containing extracts from various theological writers of different denominations, sustaining his views. This called out Doctor Brownlee, who first preached, then printed a year after what he had preached, in a Theological Review, and finally reprinted it at a still later period in a weekly religious newspaper. The pamphlet before us is an examination of that review.

We can express our opinion of the work in very few words : we think Philalethes has fully sustained the truth of his title page; and that Doctor Brownlee has fallen into hands very much stronger than his own.

IRVING'S GOLDSMITH : 2 *vols., Family Library : Harpers.*

Washington Irving is the fittest man, that could have been selected for the biographer of Oliver Goldsmith : and this for various reasons. In the first place, from the congenial character of their minds and style of composition : secondly, from the nature of Mr. Irving's studies, which seem to lay more particularly among the writers of Gold-

smith's time, and thirdly and chiefly, because of the debt of gratitude that our elegant classic owes to his English original. Two papers in the Sketch Book, in particular, we remember, in which there is a strong resemblance to the Essays of Goldsmith. These two papers are delightful in both writers—we refer to the visit to the old Boar's head tavern, whilome kept by a certain Dame Quickly, and the visit to Westminster Abbey. We have no idea of detracting from the well-merited fame of our elegant author. Mr. Irving is unquestionably, the richest comic painter living, of the old classical style, but even in this, original only on Dutch ground: he is the finest hand at description, and possessing a vein of cheerfulness, dashed with considernble sweetness of senti ment. He is the purest English writer we have: has written better standard histories, in regard to the simplicity and beauty of narration, than any historical writer of the age, though in force, in accuracy, and depth of research, he is surpassed by more than one. Mr. Irving has modelled his writings on Goldsmith, Addison, Sterne, and Mackenzie. It is high praise, and no less high than true, that he has become associated, (at least in our imagination,) with those five writers. We think of Irving as of a writer of the last age—of an age of elegance and graceful refinement: but not an age of force, activity and growing power. Goldsmith has been his favorite model, and the fine taste of Irving is no where better shown, than in his adoption of it.

The eccentricities and endearing foibles of Goldsmith's character are well known to all the readers of his works, and who has not got them by heart? The charms of his style and humor: his fine sense and delicate fancy, have been noticed on numberless occasions, and by the acutest critics. But, if we may be permitted to refer to a paper containing the nicest abstract of Goldsmith's character, with the lightest, glancing criticism on his works and genius, we have ever seen, we would point to the second article of the second number of the N. Y. Review, written by a discriminating critic, in his liveliest style.

The life by Mr. Irving is a very happy compilation, a labor of love. It does not appear to differ any materially from that prefixed to the Paris edition of Goldsmith's works, to which also Mr. Irving stood as godfather.

The selections, we think, are rather meagre—several of Goldsmith's numorous papers have been omitted: none of his lately reprinted pieces, as far as our memory serves us, have been excluded, and two of his plays have been left out. Still, a great deal of pleasant reading remains. J.

It is the nature of man to be proud, when man by nature hath nothing to be proud of. He more adorneth the creature, than he adoreth the Creator; and makes not only his belly his god, but his body. I am ashamed of their glory, whose glory is their shame. If nature will needs have me to be proud of something, I will be proud only of this, that I am proud of nothing.—*Arthur Warwick.*

It is the ambitious folly of too many to imitate rather greatness than goodness. They will sooner follow the example of their lord, than the precepts of their God. I will always honor greatness, I will only imitate goodness; and rather do good without a pattern, than commit evil in imitation. It is better to be saved without a precedent, than to be damned by example.—*Ibid.*

Anthology.

COWPER'S GRAVE.

I will invite thee, from thy envious herse
To rise, and 'bout the world thy beams to spread,
That we may see there's brightnesse in the dead.
Habington.

It is a place where poets crowned
May feel the heart's decaying —
It is a place where happy saints
May weep amid their praying —
Yet let the grief and humbleness,
As low as silence, languish;
Earth surely now may give her calm
To whom she gave her anguish.

O poets! from a maniac's tongue
Was poured the deathless singing!
O Christians! at your cross of hope
A hopeless hand was clinging!
O men! this man, in brotherhood,
Your weary paths beguiling,
Groaned inly while he taught you peace,
And died while ye were smiling!

And now, what time ye all may read
Through dimming tears his story —
How discord on the music fell,
And darkness on the glory —
And how, when one by one, sweet sounds
And wandering lights departed,
He wore no less a loving face,
Because so broken-hearted.

He shall be strong to sanctify
The poet's high vocation,
And bow the meekest Christian down
In meeker adoration:
Nor ever shall he be in praise,
By wise or good forsaken;
Named softly, as the household name
Of one whom God hath taken!

With sadness that in calm, not gloom,
I learn to think upon him;
With meekness that is gratefulness,
On God whose heaven hath won him —
Who suffered once the madness-cloud,
Toward his love to blind him;
But gently led the blind along
Where breath and bird could find him;

And wrought within his shattered brain,
Such quick poetic senses,
As hills have language for, and stars,
Harmonious influences!
The pulse of dew upon the grass,
His own did calmly number;
And silent shadow from the trees
Fell o'er him like a slumber.

The very world, by God's constraint,
From falsehood's chill removing,
Its women and its men became
Beside him, true and loving! —
And timid hares were drawn from woods
To share his home-caresses,
Uplooking to his human eyes
With sylvan tendernesses.

But while, in kindness he remained
Unconscious of the guiding,
And things provided, came without
The sweet sense of providing,
He testified this solemn truth,
Though phrenzy desolated —
Nor man, nor nature satisfy,
When only God created!

Like a sick child that knoweth not
His mother while she blesses,
And droppeth on his burning brow
The coolness of her kisses;
That turns his fevered eyes around —
"My mother! where's my mother?" —
As if such tender words and looks
Could come from any other.

The fever gone, with leaps of heart
He sees her bending o'er him;
Her face all pale from watchful love,
Th' unweary love she bore him!
Thus, woke the poet from the dream
His life's long fever gave him,
Beneath those deep pathetic eyes
Which closed in death to save him!

Thus! oh, not *thus!* no type of earth
Could image that awaking,
Wherein he scarcely heard the chant
Of seraphs round him breaking —
Or felt the new immortal throb
Of soul from body parted;
But felt *those eyes alone*, and knew
"*My* Saviour! *not* deserted!"

Deserted! who hath dreamt that when
The cross in darkness rested,
Upon the victim's hidden face
No love was manifested?
What frantic hands outstretched have e'er
Th' atoning drops averted —
What tears have washed them from the soul —
That *one* should be deserted?

Deserted! God could separate
From His own essence rather:
And Adam's sins *have* swept between
The righteous Son and Father —
Yea! once, Immanuel's orphaned cry,
His universe hath shaken —
It went up single, echoless,
"My God, I am forsaken!"

It went up from the holy's lips
Amid his lost creation,
That of the lost, no son should use
Those words of desolation;
That Earth's worst phrenzies, marring hope,
Should war not hope's fruition:
And I, on Cowper's grave, should see
His rapture, in a vision.

ELIZABETH B. BARRETT.

Topics of the Times.

THE FUNERAL OF NAPOLEON.

The mighty pageant is ended, and the remains of Napoleon repose, at last, on the banks of the Seine. On a tinsel *catafalque* in the Hotel of the Invalides — so runs the record — amidst swells of solemn Mozart music, — amidst chanting of masses, and priestly absolution, and profuse sprinklings of holy water by the Archbishop of Paris, the ashes of Buonaparte were reëntombed on the 15th day of December last, all Paris looking on in tears.

We know not what others may think of all this, but as for ourselves we have read the accounts of the pageant with strange emotions. To what end is this magnificent mummery? What great purpose, political, moral or religious is it designed to subserve? What lesson is France, or Europe, or the world to learn from it?

> "What do ye with this skeleton,
> This heap of bones all marrowless?
> Is this the *great* NAPOLEON?"

Is this a fit funeral pageant for the "man of destiny?" Oh, France, must thy tinsel rareeshows and "melo-dramatic sorrows," degrade even *him?* For, whatever the affair may be to Paris or to France, it *is* a degradation to Napoleon. From the moment that M. Thiers, in the Chamber of Deputies, gave utterance to the project for the reinterment, till that cold and brilliant twilight hour when the crowd, lingering still behind, turned and turned again to look at the *coup d'œil* of the burning wax lights, the *chapelle ardente*, the illuminated *catafalque*, and the long vista of funeral pomp in the Invalides, what a mockery has it been! Ruthless and heartless destroyer as he was, intensely selfish and cold-hearted, the Emperor was yet a MAN, and, if honored at all, should be honored as a man. If mourning *must* be made for him who never mourned for others, he should be mourned in a style accordant with his character and deeds. The fearful genius and satanic ambition with which he sent terror and admiration into the hearts of a blinded and godless world demand a different tribute, surely, from this sorry puppet-show of the 15th of December.

Apart from the religious mockery of the thing, of which we at least cannot read without a shudder, what a degradation is this childish reinterment? In his island grave amidst the wave-washed precipices of St. Helena he had a fitting resting place. The rocks of adamant that frowned upon his sepulchre were not unapt representatives of the fearful monuments, imperishable as they, which his ambition heaved up upon the waves of time, to terrify and awe the world; and the hoarse, deep swell of the Atlantic was no unworthy dirge over the repose of a spirit gifted with attributes of which the expanse, and force, and sweep of ocean might well remind us; the boundlessness of its ambition, the mightiness of its impulses, the terrible energy of its resolves and deeds. He lay *there* in the august

and solitary majesty of death, and there was a sublimity in the thought that his sepulchre was as strong, as lonely in its separation from common men, and as terribly wild, as his spirit had been in life. He lay there *alone*, and in a tomb and death-realm all his own, the very granite that lay over him was a homily upon his selfish, guilty, yet resistless career. He lay there, the strongest MAN and worst SINNER of modern times, in a mausoleum which Alaric would have envied, awaiting the last trumpet-call which will "order the sea to give up its dead."

But, alas!

"To such base uses we may come at last."

M. Thiers must make a speech in the Chamber of Deputies with such issue as we have seen. Louis Philippe must get up a spectacle for Paris, and Auber, and Lablache, and Tamburini, must consent to sing in a pantomime of ghastly death; and the opera dancers are deserted for a season, for Paris must go singing and dancing after the Emperor's coffin, borne with glorious *vivats* through grecian temples, and gilded façades and triumphal arches, "illumined by tripods from which arise volumes of flame," preceded by the Prince de Joinville, met with greetings by the Archbishop of Paris, and Louis Philippe, and a few weather-beaten old Invalides, who cannot help snickering and babbling, as old age only *can* babble, that "the Emperor is restored to them."

Was it for this that Napoleon asked to be buried on the banks of the Seine? Did he think of the hundreds of thousands of chattering cockneys — as Oliver Yorke hath it,* who for a few hours would peer and jabber over his bones on that *catafalque*, sprinkled with holy water by the Archbishop and the marshals, and then hie them away to the theatre, the opera, or the chambers of vice?

Is this a suitable catastrophe to that hot May-day of Lodi, or that flaming autumnal night of Moscow, to Jena, Austerlitz, Waterloo? Thus sings Monkton Milnes,

> Mid the tramp of battalions, the tremor of drums,
> And the grave exultation of trumpets, he comes.
> It passes — what passes? He comes, — who is he?

A loud semi-comic, semi-tragic voice swells from Paris in its holyday trim, pasting fantastic decorations upon the Hotel des Invalides, "*Vive l'Empereur.*" Truly, we may ring a slight change upon the old words of Paul Louis Courrier, and say in pity, "*Etre Buonaparte et devenir une marionette, c'est descendre.*"

Of the religious mockery of this funeral spectacle, its pitiful *blasphemy*, as we must call it, we forbear to speak. Let the dead rest. Napoleon has gone to his account, and a terrible account we believe it will be. God will judge him. But we blush for the Christian name when we read of mummeries like those perpetrated on the 15th of December.

> "And yet no savages are these,
> No dwellers in the southern isles;
> No roamers under banyan trees,
> Where pagan rites the scene defiles;
> *They* worship senseless stocks and stones;
> To nobler objects *Christians* bow;
> Such deem they blood-stained conqueror's bones —
> Idiots with crowns upon their brow —
> And knaves that are to mammon sold,
> With nothing sterling save it be their gold.
>
> Yes, bear him to the *place Vendome!*
> Beside that brazen pillar tall;
> And when the strangers wondering come
> To see ye kneeling, one and all,
> Unto their questioning reply —
> 'A quenched volcano lieth here;
> An eagle that no more shall fly,
> To fill the world with wo and fear;
> And unto these we homage pay,
> Because — 'tis *glorious* to devastate and slay.'
>
> Then boast of kingdoms overturned,
> Of Jena and of Austerlitz:
> Of cities in the red flames burned;
> And say, be sure, it well befits
> An humble follower of Him,
> For us upon the Cross who died,
> Through seas of human blood to swim,
> With mad ambition for a guide;
> That thoughts of justice, mercy, love,
> Should never interfere *such* purposes to move."

* See an article in Fraser's Magazine for March, 1840.

TROUBLES WITH ENGLAND.

THE attentive observer of recent events will not be surprised that we express the opinion that the course of events on our Northern and Eastern borders is tending rapidly and surely to a serious rupture and probably a *war* between the United States and Great Britain! This opinion has not been lightly or hastily formed; we shall be deeply grateful if the future shall prove it mistaken — but unfounded it cannot be.

That we are totally unprepared for a war with the most formidable naval power on the globe — that England would sweep our commerce from the seas, burn our sea-ports, ravage our borders, slaughter thousands of our people, and probably send the flame of fierce insurrection through our Southern States, before we could commence the fight in earnest — are obvious enough. That we should eventually vindicate our National fame, drive the enemy from our territory, and probably retaliate upon them some of the evils they had inflicted upon us, is very probable. But would this be worth its cost of one hundred thousand lives, five hundred millions' worth of property, and the loss of half a century to the cause of Virtue, Happiness and Social Progress? We think not.

We should be more easily reconciled to the course of events if any vital consideration of life or liberty were involved in the questions at issue between the two nations; but there are none. In the North-East, we are wrangling about a shadow. True, a large extent of wild land is nominally in dispute between the two nations; but we have a clear, legal and moral claim to most of it, and can undoubtedly obtain by compromise *three-fourths* in extent, *nine-tenths* in relative value, and *ninety-nine hundreths* in positive value to us of the whole Disputed Territory. We can secure all except a forlorn region of ice and barrenness north of the St. John River which we do not want, but which is very important to Great Britain as commanding her communication between the Canadas on the one hand, and New-Brunswick and Nova Scotia on the other. Great Britain does not need the Aroostook country — we do not want the sources of the Ristigouche; and though the letter of the treaty of '83 may give them to us, the *spirit* and intent do not, or are at least questionable. — Why should not our government evince its wisdom and enlightened policy by daring to be magnanimous?

But the gory portent of War looms largest just now on our Northern frontier; and here it is not difficult to perceive, though it may require some courage to assert it, that our people are entirely in the wrong. They have been so from the first. They commenced by organizing an expedition against Great Britain in the streets of Buffalo in open day — our prominent citizens directly countenancing or conniving at it; our Federal and State authorities "sympathising" or passive.

That expedition took unopposed the arms and munitions belonging to the State, crossed over to Navy Island, in Niagara River, belonging to Great Britain, but easiest of access from the United States, whence it was daily supplied with provisions, munitions and volunteers. From this petty island, a war on Canada was kept up for weeks, while not a foot of the main land was possessed by contestants of the British authority. A steamboat began to ply daily between this island and the adjacent landing in this State, carrying over arms, provisions and recruits to the insurgents, without which they could not have maintained their position. This boat, lying at the wharf on the American shore, was attacked in the night by a British party, her crew driven ashore, one of them killed on the shore, the boat set on fire and run over Niagara Falls. For an alleged participation in this act, (under the orders of his superiors,) McLeod is now imprisoned in this State, to answer for his offences against the peace and dignity of a Lockport mob, which has assumed at once the functions of Legislature, Judges, Sheriffs, and perhaps executioners. We trust this novel Court of Errors will temper its discreet judgments with mercy!

Now the burning of the Caroline, if considered as an isolated act, was a flagrant outrage on the integrity of our soil; but can it justly be so considered? Who were in fact supreme in the vicinity of that act at the time — our Federal and State authorities, or the "sympathizers" with Mackenzie and Van Rensselaer? We must look practically at this business, and not at a part, but the whole of it.

Our government can never be permitted to forget the doctrines which it laid down in defending Gen. Jackson's high-handed proceedings in Florida in 1818 — his capture of forts, towns and garrisons belonging to our ally the King of Spain. We then maintained, with all the ability of which John Q. Adams is master, that the nation which cannot govern its own territory and cause its people to preserve a strict neutrality between neighboring belligerents, *has no right to claim inviolability from that belligerent which may be aggrieved by its secret hostility or injured by its incapacity.*

This is certainly high ground — it is susceptible of great and dangerous abuse — but it is *our* doctrine, not that of an enemy. Let us consider how it would apply to the case of the Caroline before we proceed to inflict outrage and wrong (so far as the individual is concerned,) upon the person of McLeod, or rush to war for a redress of our grievances in that high-handed but not uprovoked transaction. — *New Yorker.*

Miscellaneous.

[CORRESPONDENCE OF THE RECORD.]

We received during the last week, the following communication from an old and long tried friend of the Church, who has adhered to it through storm and through sunshine for many years. Age has frosted his brow, and time brought to him lessons of wisdom in the teachings of experience. We have never seen the article to which he alludes, but we know that our correspondent has been a man of acute observation in the world, and his judgment and plain sound understanding are such as entitle what he says to respect. For the present, he prefers to be known simply as John Smith.

MR. EDITOR, — I see in one of our ecclesiastical newspapers, that it is thought our forefathers, whom I have always considered sound churchmen, were all wrong; indeed so wrong that they either had forgotten, or did not know, so much as the name of their own Church. I am a plain man, and much disposed to stick by old names, as well

as old fashions ; and I confess, when I first read the words of the writer alluded to, I was disposed to rub my eyes, and learn whether I saw straight, and had not by accident got hold of a strange paper, and was not reading the invectives of some new-light or heretic. But as I read on, I discovered the writer professed to be a far better Churchman than most of us ; and not so only, but than all the representatives of the Church who ever sat in our General or State Conventions.

I say I am but a plain man, and am afraid to come into conflict with one who knows so much better than his brethren, what is truth, and what is right; and suppose I must submit to his superior wisdom. One thing, however, I beg humbly to suggest. Where I live, the word "Catholic," which he proposes to use in place of "Protestant Episcopal," has rather an ominous sound, and makes people turn up the whites of their eyes, as if Popery were hard by. I am sure, if the church folks among whom I live call themselves "Catholics," we shall soon hear on all sides, "There ! we always said these Episcopalians were nothing but papists in sheep's clothing. Now we see, as soon as they have got strong enough, not to mind us, the cloven foot is out." And so surely as people begin to talk in this way, just so surely we shall about lose all we have been struggling for so many years—be deserted by numbers, and suspected by every body.

Now when I went to school, I remember the master laid it down as a rule, about particular words and the meanings of particular words, "He who sticks in the letter sticks in the bark ;" for which I always thanked him, as ever since I have cared less about the bark of language, if the inside, the solid wood, was of the right sort. Why cannot the writer in question, thought I, do the same ? Indeed, said I to myself, I'll recommend it to him, and so went to thumbing a dictionary to find out some meaning to "Catholic" which would give us all the benefit of the word, and at the same time help us to get rid of the unsavory sound. I found that "Catholic" means "pertaining to the whole." Now why cannot this gentleman give up the bark, and take the inside, as I was taught to do, whenever necessity required ? Why cannot his friend, Bp. Whittingham, whom he so much admires, as well do so too, and write himself, *Bishop of the pertaining to the whole Church in Maryland.*

Rely on it, Mr. Editor, that word "Catholic," will get us into trouble, and will raise a storm in Maryland, and elsewhere, if persisted in, which it will be no comfort to think we have brought upon ourselves for a bare word, when we can so easily translate it, and avoid all trouble. And, moreover, there is another thought about my proposed change of terms, but no change of sense, which may be worth considering. I am told, on excellent authority, that the laity are growing jealous of the clergy in our church—think they are walking on stilts, and that the old story a thousand times experienced, about clerical pride, clerical ambition, &c. &c. is to be repeated (or at least a trial made) on this side of the great waters. Now I am not for having the clergy ridden over rough-shod, by a rampant set of worldlings, I assure you. Let them have their just rights, and stick to them. And by way of a beginning, let them, and especially let their bishops, inform the people of the extent of their prerogatives, without being at all mealy-mouthed about it. Let them make the people to know, that priests and bishops are not priests and bishops for the petty parishes or dioceses over which the laity presume to say *they* place them, and with which their narrow-mindedness identifies them, but priests and bishops of the PERTAINING TO THE WHOLE Church. Nothing is lost by stout pretension, especially when there are good reasons to back it ; and if the clergy will only keep the laity at a proper distance, and in due awe of their high and universal prerogatives, they will find their account in it. The writer, to whom I have ventured modestly to give these hints, seems to be a young man, looking towards the ministry. I am an old one : let him take such advice as I have given, and when he and his equals come upon the stage, the tame and supple character of ministers will be done away with, and we shall have a generation of the right stamp. Yours, &c. JOHN SMITH.

To the Editor of the Church Record.

IS THE TRUTH OF HISTORY A FARCE ?

SIR :—

In your last Record, p. 92, you state that the reasons which led Bp. Hobart to refuse ordaining a certain candidate in 1822, were not based "on grounds affecting his moral or religious character." The Bp's. own words are these : "The ground of rejection was, faults of temper, leading to violent abuse of the characters of individuals." Again—"A deliberate and unprovoked and slanderous attack on respectable individuals, evidencing in connection with other facts, a disposition to intemperate abuse of character," is surely "a fault," ("I use," says Bp. H., "the language of our venerable presiding Bp.,) than which there can surely be none more tending to the disgrace of the Christian Ministry !" "and let me," says Bp. H., "be permitted to go on with his opinions." One would hope that no standing committee would sign the requisite testimonial in favour of such a person. If this should be done it might further be hoped that the standing committee of the Diocese applied to, would not strain their consciences to the same extent. But we will suppose both of these events to have happened. The opinion entertained is, that the Bp. applied to, should disregard them both, and not take upon himself the heavy responsibility which would result from his compliance." The above extracts are taken from the journal of the Diocese of New-York 1823 which contains pp. 19-30, a full statement of the case. In what way your statement can be reconciled with them—indeed with the entire correspondence between Bp. H., and Bp. G., remains to be seen.

"It would seem," you observe, "that there was a preponderance of opinion in the Church in favor of the course pursued by Bp. G.," &c. and again, "It is not hard to suppose that each Bp. felt that his personal and official independence might be compromised by any legislation, &c." However this may have been, Sir, it strikes me (and I think it will have a similar effect upon others of your readers) that the communications which have seen the light upon this unhappy case will go very far to prove that the *preponderance of opinion* at least with one branch of the Church was *not* in favour of the course to which you refer. You seem to have entirely overlooked one very pregnant paragraph in the letter of Bp. H., to Bp. G., dated August 6, 1823. The information which I received of what passed among the Bishops at the general convention, induced me to hope that the subject of Mr. D's. application to you for orders would not engross much more of your or my attention." This same letter contains the views stated by Bishop White upon the case, in the opinion which he read in the House of Bishop's." "These views," says Bp. H., "appear to me correct."

Very many, Sir, of Bishop Hobart's friends would be glad to see them reprinted in your columns. They may be mistaken, but it would seem to them that there is at this day a *preponderance of opinion* in the Church still in favour of the wisdom of the first patriarch, *good old* "W. W." *A Friend to the Memory of Bishop Hobart.*

REMARKS.

If as our correspondent supposes "the communications which have seen the light" on the case referred to, will prove our inference to be wrong, we can truly say that we are glad our unintentional error is not likely to do harm to the cause of truth. There is a distinction, however, which appears to have escaped the attention of our correspondent. He seems to suppose that we consider the preponderance of opinion in the church as indicating its assent or dissent to the opinions of the respective bishops *on the merits of the candidate;* whereas our remarks, taken together, show that we speak of a preponderance of opinion in favor of the *principle of Episcopal independence* involved in Bishop Griswold's course. And we beg leave respectfully to say, that we do still think, approbation of that principle by the General Convention is to be inferred from the fact, that after the full discussion of this very case, no canon was ever proposed or passed requiring of one bishop not to ordain a candidate who had been refused orders by another bishop. Each bishop was left free, and we think that any other principle would, by its tendency to destroy independence among our bishops, give a serious wound to Diocesan Episcopacy, and endanger our ecclesiastical system.

For that independence we know that Bishop White always contended, and we assure our correspondent, though we know not who he is, that we cannot yield to him, or any one else, in our respect for the wisdom and virtue of the first presiding bishop ; nor had we the least intention of reflecting on Bishop Hobart, for we also are friends to his memory. In our remark relative to his grounds for refusing to ordain in the case alluded to, in addition to other considerations, we supposed, from what he said to us, that (an explanation having been made and amicable relations having been established between the parties) he was satisfied, or at any rate believed the moral and religious character of the gentleman concerned to be fair. Indeed, no one who knew Bishop Hobart, but must know that on no other ground would he ever have renewed his intercourse, and that he did renew it is known to many. What we have published was written four years ago, long after the excitement occasioned by the refusal to ordain had passed away. We never shared in that excitement, and (whatever opinions were entertained, or whatever expressions were used at the time) we were glad to think that all was cancelled and harmony restored : and really thought we were writing what at the period of our labor, was deemed the truth. With the particulars of the quarrel between the parties, we wished not to interfere, but "studying the things that make for *peace,*" we were content to let them rest in the oblivion to which the parties themselves, as we thought, had consigned them. Bishop Griswold's addresses set forth the facts, and we cited his authority. Bishop Griswold was in the General Convention of 1823, and Bishop Hobart was not. We thought ourselves safe in relying on the testimony of an eye-witness like Bishop Griswold.

One word more. If the purpose of our correspondent was to imply by his communication that we are ready to do Bishop Hobart injustice, or undervalue his worth in any respect, he does us great wrong. If his object be to indulge a feeling of personal unkindness toward us and our humble labors, we have only to express our regret that such feeling exists. And if it be to revive a quarrel that the parties had agreed to forget, or at this late day, to assail the character of the survivor of them, then are we so much true friends to the memory of Bishop Hobart, as to say that his was not the spirit to sanction, were he living, an effort to rake into the cold embers of a forgotten controversy, in the hope of finding an unextinguished spark wherewith to rekindle the torch of discord.

[For the Church Record.]

RUBRICATED 18MO. PRAYER BOOK.

MR. EDITOR,—This beautiful edition of the book of Common Prayer has now been some months before the public, and no material error has ever been discovered upon its pages. This book peculiarly commends itself to the patronage of Episcopalians, the Rubrics being printed in red ink, in accordance with their name and the practice in the earlier times of the Church.

I am led to these remarks by having lately observed two communications in "The Churchman," charging this edition of the Prayer Book as incorrect, although those charges, on investigation, will be found frivolous and erroneous.

The first communication to which I allude, was published in "The Churchman" of October 17, over the signature of "Type,"—and I must confess I was surprised to see it admitted into the columns of that paper. "Type" puts forth six specifications in disparagement of the Rubricated Prayer Book, not one of which has any foundation. His 1st, 2d, 3d and 5th, particularly display entire ignorance of the reading of the Septuagint, the Greek Testament, approved editions of the English Prayer Book, or even the plainest rules of grammar, as any intelligent person will confess who may read his communication. "Type" also says the standard Prayer Book was read by a committee of four persons, and the edition above mentioned "by only one presbyter, who had the advantage of the labors of the four." It is not apparent what inference he intends the reader to draw from this assertion; but if the remark will here hold true, that, "in the multitude of counsellors there is safety," it must be in favor of the Rubricated Book. He concludes thus, "If the Presbyter shall receive as remarkable a tribute of gratitude as the Committee did, he will feel but little encouragement to do any more drudgery for the Church!" It is to be hoped no son of the Church will do her service for the applause or rewards of men and that he will not consider the duties pertaining to his calling a "*drudgery.*" He has the assurance of the great Head of the Church, that "joys unspeakable" and "crowns of glory" are prepared in Heaven for all who love and labor in her cause.

The second communication was published in the "Churchman" of Dec. 19, over the signature of "Clericus." The writer appears to forget the dignity of his office, and takes up his pen to pick flaws in the book of one publisher, and to recommend that of another of not even equal merit. Yet both editions appear before the public under canonical and competent authority, and if "Clericus," thinks he discovers any errors, why does he not bring them to the notice of those who have the power to determine the matter? After, probably, the severest scrutiny, in a book of about six hundred pages, he claims to have discovered *nine* errors. On examination, I find three of them are no errors at all, and six of them merely typographical errors, that do not destroy the sense or obscure the meaning of the passages in which they occur. It is well known that the 18mo Rubricated Edition of the Book of Common Prayer was revised by one of the most correct and thorough Presbyters in the diocese, and though he may not have found every typographical error, I feel warranted in saying no error of language or doctrine escaped his notice and correction; and I have heard men, whose habits and pursuits afforded them opportunities of thoroughly examining the book, say it is the most correct edition of the Book of Common Prayer they ever met with in this country. I have not examined "the edition of H. and S. Raynor of 1839," which "Clericus" recommends for the purpose of detecting errors; but in reading not more than a dozen pages of the Communion Service, I found the punctuation so bad as frequently to obscure and even pervert the meaning of the text, and on page 144, fifth line from the bottom, the words "for yourselves" are left out altogether. Whether a thorough examination of Messrs. Raynors' edition of 1839, would expose many such monstrous errors I am not prepared to say, as I have never looked into that edition but twice. The purity of the Book of Common Prayer is a matter interesting to every Churchman; but "Clericus" should never interfere with the interests of rival publishers, unless he is sure of being on the most correct side.

H.

Library of the Record.

PAMPHLETS RECEIVED.

CATALOGUE *of the Officers and Students of the General Theological Seminary of the Protestant Episcopal Church of the United States, Located in the City of New-York.* 1840–41. *To which is added a Catalogue of the Alumni.*

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TERMS.

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Peoria Co., Jan. 16, 1841.

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New York, November 2, 1840. 1tf.

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☞ Mr. A. W. HACKLEY, our regularly authorized collector, is now engaged in presenting bills for collection to the subscribers of this paper in New-York and Brooklyn; in accordance with the terms of subscription.

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The Church Record.

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ALL communications relating to the business department of the paper, must be addressed to the publisher, (post paid.)

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